

5. We clothe ^x with praises that SOMA who is the inspirer of praise, the purified, the shepherd of men*²

6. On the worship of whom all men fix their thoughts, — the lord of pious acts, the purified, the possessor of abundant wealth.

XII. (XXXYL)

The *Risni*, deity, and metre as before.

7. ³Pressed between the boards, (the SO[^]IA) has Varga XXTI.

been let loose, like a chariot-horse, upon the strain-

ing-cloth, — the courser steps out on. the field.⁴

8. SOMA, bearer (of oblations), vigilant, devoted

to the gods, flow past the honey-dropping filter-cloth (into the vessel).

9. Ancient purifier, illumine for us the luminaries

{'of heaven), animate us for strength-bestowing sacrifice.

¹ This is an alternative explanation added in the commentary ; but curiously enough it is followed by the words, " Madhava, however, takes *vdcham* as a separate word and as a verb, and divides the line into two sentences." He would explain it, ^{a1} address him with praises ; we cover (with railk, etc.) *Soma* who is the punned inspirer, the cow-keeper of men."

⁵ Literally, " the herdsman of men," *janasya gopatun*.

³ Saraa Yeda, I. 6, 1. 1. 4.

⁴ Sayana explains *fcdrrsh/nan* as ⁶the god-attracting battle-field called a sacrificer, " *devandm dkarshanavati \$amaLkktj4 sangrdme*.

The St., Petersburg Diet, takes it as "the farrow drawn as th** goal of a race;" and Sayana himself likes it as "a piece of wood serving for a goal," in his explanation of E, T. I. 118. 17.

The true translation is undoubtedly ⁱ⁴ the courser steps out
to
the goal,"